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COMMUNICATIONS.

In Memory of Sister Fager, a Fond Wife and Faithful Mother.

A "sister in Israel" has gone
To the beautiful mansions above,
Prepared by the risen Lord
For those who have tasted His love.
Complete is the work of her hands,
These beautiful hands that have
With faithful, untiring zeal,
And bravely the good fight have fought.
Oh, beautiful, faithful hands!
Folded over the heart so calm,
We know that in Heaven above
Await you the victor's palm.
We know that that patient love,
Now crowned with silvery hair,
In the Jerusalem,
A crown of rejoicing shall wear.
We know those swift, eager feet,
That trod the narrow way,
Shall press with joy the golden street
In the land of endless day.
Most mother and wife beloved,
The lives of your loved, who remain
Shall prove this truth from the word,
That you labored for them "not in vain."
Shall prove that the blessed dead,
The faithful who die in the Lord,
Those who work do follow them,
Shall receive a great reward.

Religious Development.

BY DR. SADDLERBAGS.

The desire to develop a church may be gratified by preaching the gospel to a destitute community. Let a pious, warm-hearted missionary go into any community where no church exists and preach a pure gospel—"good news"—to the people. Let them hear the story of "Jesus and His love," of Calvary and the blood, and they will be moved. A church will be developed. This is what I would call "developing a church." But, if one would go further, and develop her latent powers, I would recommend still the gospel, preached in a simple, plain and affectionate way. That this will develop the working powers of a church, evidence all our "revival" meetings. Start a "revival" effort and soon the members are all alive going to church, getting others to go, and trying to do something to help the meetings. The instrument, al causes of this new state of things, is the red-hot revival sermons of the preacher, the importunate prayers, and earnest talks of the church members.

It is not plans nor systems we need so much as more gospel religion. To develop plans and systems by which we become religious by rule and measure, is not in accordance with Christ's gospel. It is working backward altogether, and is not less erroneous than putting baptism before repentance and faith, or communion before baptism. But we need a pure gospel—glad tidings to an afflicted humanity—a softening of the frozen heart of man and make him lay off the red tape of self-sufficiency, and unobscure himself to the genial showers of the Holy Spirit. This style of preaching kindles up love, life and light in the soul, and these form their own plans. Like as the melting snow finds their proper channels, or the winds their appointed courses, even so the soul that is full of the gospel, finds its own appointed work and does it by its own plans. A church composed of such members has her powers developed and is increasing more in power.

The collapse which frequently follows a revival, especially in some cases where an evangelist has been stirring up a church and community, is on account of a too sudden change from the warming influences of a pure gospel to the faint echoes of Sinai's dread thunders. The evangelist comes, knowing nothing of the particular faults and foibles of parties, and so does not preach about them, but tells of Christ and Him crucified. They all feel the love of Jesus and a glorious revival follows. When he has left, a cold and lifeless pastor begins thundering from the law against the weaknesses of his people, and this drives everybody into winter quarters. A great collapse follows, and the pastor, to justify himself, says: "It was a spurious revival."

Pastors should make a note of this fact, that Jesus and His disciples never preached anything but the gospel. It was only in their pastoral work that they taught the people concerning the law, the enormity of sin, and the dangers of judgment. In their sermons or public teachings, there are only the necessary references to those subjects. Take the "Sermon on the Mount," for instance: it is all pure gospel. There are only occasional references, to law and to judgment by way of contrasting the gospel the "Great Preacher" was proclaiming. This kind of preaching charmed the poor sin-cursed and tax-oppressed people,

M. T. MARTIN, Proprietor.

VOL. 3.

Integrity, and Fidelity to the Cause of Christ.

CLINTON, MISS., THURSDAY, MARCH 27, 1879.

NO. 6.

Price, \$2.00 Per Annum.

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JOB WORK.

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A Statement.

New York, March 14, 1879.

To the Baptist Ministers and Churches in the United States:—

We have an interesting and important statement to communicate to you. On the invitation of Nathan Bishop, D.D., for eighteen years a member of the Board of Managers of the American Bible Society, a Conference was held in this city on the 5th inst., to learn and to consider facts affecting the relations between the said Society and the Baptist denomination.

It is known to you that in 1836 a large number of Baptists withdrew from co-operation with the American Bible Society for the reason that the Board of Managers had adopted the following rule:

In appropriating money for translating, printing or distributing the Sacred Scriptures in foreign languages, the Board of Managers shall encourage only such versions as conform in the principles of their translation to the common English versions, at least so far that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

In a late revision and reconstruction of the By-Laws of the Society this article was entirely omitted, and for reasons which affect equally the Society's relations with all the evangelical denominations. These By-Laws, as they now stand, were unanimously recommended by a committee of the Board, and were unanimously adopted by the Managers; and the above mentioned special rule having been omitted, there is now only the following general provision:

The Committee on Versions shall have charge of all translations of the Bible, published or distributed by the Society; they shall recommend measures for securing new versions or revisions of old versions in foreign languages; shall examine new versions presented for the consideration and adoption of the Society, especially in regard to their orthodoxy and the fidelity of their translation; and shall recommend such as they approve for the use of the Society.

This Committee on Versions is composed of one member from every denomination co-operating with the Society, and the Baptist member of it is the Rev. Howard Osgood, D.D., of Rochester.

The Conference was in session nine hours, and heard the reading of every act taken by the Board of Managers from the year 1829 to the present time, that could in any way concern the interests of our own denomination. The result of a most thorough examination of the facts and a full discussion of them, was a unanimous conviction in the part of the Conference that there is now no obstacle in the way of the co-operation of Baptists with the American Bible Society in its work at home and abroad.

This welcome state of things—in precise accord with the original position of the Society—has arisen, as we believe, through the overruling providence of God, and it brings before our ministers and churches a most interesting question as to whether the time has not now come in which Baptists can most efficiently and economically do their home and foreign Bible work through the American Bible Society. No Society can hope to have the same abundant facilities and means to supply the home and foreign demand for the Scriptures; and, while, in our distinct sphere and ways, we maintain and propagate the distinctive principles and practices of our denomination, we see no reason why Baptists should not unite with all evangelical Christians in giving the Bible to the world without note or comment.

It is not expected or desired that there should be any other denominational action in response to the communication now made to you, than that churches and individuals decide for themselves whether they will give the American Bible Society their sympathy and co-operation in the Bible work.

The object of the undersigned has been to ascertain the facts and lay them before you.

M. B. ANDERSON, Rochester, N. Y.
EDWARD BRIGGS, New York.
JOHN A. BROADBENT, Louisville, Ky.
W. A. CANNON, New York.

S. S. CUTTING, New York.
ALVAN HOBBS, New York.
JAS. M. HOYT, Cleveland, O.
EDWARD LATHROP, Stamford, Conn.
J. N. MERRICK, Boston, Mass.

HELENY G. WESTON, Highland, Pa.
Could not be present, but expressly concurred in the Statement.

J. L. M. CURRY, Richmond, Va.
G. W. NORTON, Chicago, Ill.

[We print this statement by request. But we believe that if the world gets a pure version of the Scriptures, it will not be by our co-operating with Pedobaptists in the work.—Ed.]

Pastoral Visiting.

Some one writing for the Record, on this subject, not long ago, asks for the Scriptural authority for pastoral visits. I do not know that I am right, but it seems to me that our Savior taught it by example, at least, as He travelled over the hills of Judaea, and by the Sea of Galilee, preaching His incomparable sermons on mountain, by the sea, or from the ship; or in the home of Mary and Martha; teaching them the "better part"; or weeping with the loved sisters at the grave of Lazarus, turning their sorrow to joy, and showing them His Almighty power.

Again, at the home of Simon, He commends a Magdalene's love, and teaches that the vilest of us may come to Him through faith and love. In the house of Peter, He ministers to the sick. At the house of Zaccheus, He commends a faith that shows itself in works. And, as John says, "doubtless all the books of the world could not contain the sayings and doings of our blessed Lord," not seated in His comfortable study, or only preaching in the temple or synagogues, though He could preach there, "as one having authority," but wandering through the high-ways and by-ways of Palestine, seeking out the poor, and preaching the gospel to them in their homes or in their places of business, and seeking strength for his work in prayer on the lonely mountain's brow.

Ah! pastors, can you not follow the example of your blessed Master, and again send it abroad in the world, "The poor have the gospel preached to them"; many of these you can only reach in their homes, where even the wee ones who are too young to listen to your elegant sermons, ask time and again, "Who is it that comes to see us and reads the big Bible?" (a true incident), until your name shall become a household word and your coming be hailed with delight; and who can tell what precious seed is sown in these young hearts, by short seasons of personal prayer, to bear glorious fruit in eternity? Under the providence of God, I date my own conversion to the persistent efforts of a ministerial friend in calling my attention to the condition of my soul, during his visits to my father's house. What a consolation to the invalid debilitated by bad health from church privileges to have his pastor come and visit him, talk with him of church affairs, and pray for, and with him for grace and strength to bear his trials; and what a comfort often to the weary mother, toiling and howling beneath the burden of trying to control and direct a family of turbulent boys, to have her pastor point her to some precious promise, or kneel with the little ones and commend them to the care of one who careth for the widow and orphan. Many prayers and visits of loved pastors are remembered with gratitude by the writer, but one prayer from the lips of a young minister as he knelt in my home amid my band of boys and prayed that "God in his providence might see fit to choose some one of these boys to bear the bread of life to starving millions," shall echo in my heart till time shall be no more; and may God bless him for the sympathetic petition and fulfill it, is the prayer of

SENSE.

[When we were a pastor in fact, we did considerable pastoral visiting, and we always had as much Scripture for it as we wanted.—Ed.]

Saturday Night Thoughts About Jesus.

He was not a violator of the civil law, but was subject to the "powers that be"; paid tribute, kept the ceremonial law perfectly, was circumcised, attended the Passover, and conformed to all the Divine rites of the Jews. Touching the moral law He was blameless; none other kept it perfectly, but Jesus did. As a social man He was beloved by His friends. His intercourse with the people was above reproach. As a lover of man, He made himself serviceable, relieved the needy, comforted the distressed. Who was He? "A man of sorrow," "a son born, a child given," "the word made flesh." Yes, He was a man, subjected to all the ills of life, sin excepted. "The son of man born of woman," was more than man—He was the God-man, God manifest in the flesh. "In the beginning was the Word and the Word was God. All things were made by Him, and without Him was not anything made that was made." He was none the less God because He was clothed with humanity. Why did they crucify Him? "For envy they sold Him," willingly, of the depravity of their hearts, they put Him to shame. He reproved

them sharply, exposed their immoralities, taught as one who had "authority," and thus called down upon His head their vengeance.

But, from a Scriptural standpoint I conclude that they but fulfilled one of the eternal purposes of God. "One must needs die," and thus it behooved Him to suffer." For this purpose came He into the world; He was ordained of God so to be; He was "as a lamb slain from the foundation of the world," yet they acted willingly, deliberately, yea, more, maliciously, in His death. By His crucifixion, "life and immortality was brought to light;" Satan is bruised; Heaven seemed for all who accept Him; eternal bliss, joys evermore are His to bestow "without money and without price." Blessed result—all the fruits of crucifying the God-man. He died among His enemies, yes, by their hands, in the prime of life, His nature fully alive to all the pain that man could realize, cut off from all sympathy that could relieve. The Father withdraws His face. Thus He dies, forsaken of God, and deserted by friends, all for man—can I say for me?

"Oh, for this low life rocks and hills,
Their lasting silence break,
And all harmonious human tongues
Their Savior's praises speak."
J. M. HART.

March 1, 1879.

Dismissing the Congregation Before the Lord's Supper is Ministered.

Bro. M. V. N. raises this subject in the Record of the 13th ult. He thinks to make a final dismissal of the congregation before the Lord's supper is ministered is a great wrong, and he says, "I wouldn't think of doing such a thing. It is decided disrespect to the ordinance." The act does not present itself to me as it seems to do to him. I frequently dismiss the congregation, requesting the communicants to remain, and leaving it at the option of others to do so or not, as they may choose. In fact, it has almost become my rule to do so. Of course, I would not thus dismiss the people if I thought "it decided disrespect to the ordinance." But in what does the "disrespect" consist?

1. Is it that, to partake of the supper in the absence of spectators is "disrespect"? When the ordinance was instituted there were no spectators present. When Paul discusses the subject with the Corinthians, he says much on many points, but gives no instruction about having the people in mass present, and I don't now recall a single instance in the New Testament where it is shown, beyond a very probable doubt, that any but the communicants were present.

2. Can it be shown that, to leave the church between the sermon and the supper is "disrespect"? The preaching is no part of the communion service, and the communion service is no part of preaching, hence to leave after the sermon is no more "disrespect" to what follows, than to be at the prayer-meeting some time during the week, and then not attend the Sabbath service.

3. Or can it be that "disrespect" is shown at the ordinance because the congregation is not present to hear the "silent sermon" of which many good brethren talk? I do not see that, to preach to the irreverent, is any part of the great design of the Lord's supper. "This do in remembrance of me," is the great command. Truly the Lord may, and does, sanctify it to the good of the spectators, but yet what is the design, and where is the "disrespect," if these spectators are not present?

W. H. MCGEE.

Minden, La., March 10, 1879.

To the Baptists of the South.

Dr. Tupper, the Secretary of the Foreign Mission Board, has been compelled, by the pressing needs of our missions, to spend some months in visiting the churches and making personal efforts to secure contributions. He, and all agents that we can appoint, cannot possibly prevent the claims of the Board to one in a hundred of those who ought to help. In his absence from the office, it devolves upon me, as President of the Board, to supplement his labors by an appeal to those churches which have not been, and cannot be visited to make at once a vigorous effort to replenish the treasury and refresh the hearts of the laborers in our various mission stations.

In a paper like this, arguments cannot be used to convince of the duty of giving to missions. I can only appeal to our brethren and sisters, and urge them as Southern Baptists, by their regard for our faithful missionaries in distant lands, by the imperative need of enlargement of

and it developed the multitudes of Galilee wonderfully. Compare Matt. 23:35.

The gospel is the great developing power. It is as the sunshine of spring, and the generous showers of summer, to our spiritual nature. The more gospel you give a community the greater is development of the religious sentiments and disposition to religious work. But irregular preaching or preaching once a month, or preaching only on morality and the law, will do but little toward development. [That is wisely said.—Ed.]

Bro. pastor, talk to your people privately and in your special meetings about their faults and shortcomings, but when you get up to preach, give your congregations a sermon—a real revival effort. They will all begin to think something is going to be done, and each one will want to have a share in the work. Your people will come to church, get others to come, and vie one with another in working for the church. This is the way to development.

Letters to Young Converts From an Old Man.

LETTER SEVENTH—WHY FEAR HIM.

Many years ago, when I was a small boy, there was a fable, or legend, or tradition concerning Satan, in quite popular use in certain circles, that, in order to carry out his plans, he sometimes dressed himself up as a gentleman, and, in this disguise, got himself into polite society, where he generally managed to do immense mischief before his presence was suspected. The same fable went on to say, that Satan labored under one great disadvantage; he had one foot—whether right or left tradition did not say—but he had one foot with a hoof like an ox, which deformity he was by no possible stratagem able to conceal. The fable went on to say further, that, when in any company, so soon as any one discovered the mark, and he knew he could no longer conceal his deformity, he invariably went off in a flash of lightning, doing his worst in the way of mischief as he went. This fable originated the proverb, "Show the cloven foot."

I never saw him; I do not know that I ever saw any one who claimed to have seen him, but, until I was at least ten years old, I verily believed the whole matter; and so high was the authority appealed to, to sustain this venerable superstition, that, to have called it in question, would have evinced a spirit of infidelity, as daring as to have doubted—the catechism itself.

Now I need not insult your common sense by telling you that this old fable had not a word of truth in it; but it has a moral in it which we would do well to study.

We are informed, on the authority of the Holy Bible, that we have an invisible, powerful enemy named Satan, that he can be "transformed into an angel of light," and that his ministers—he has ministers—are capable of the same transformation. But, whether he approach you in person or through his agents, in spite of his cunning transformations, his Satanism may be as readily detected as if he exhibited before your eyes the veritable "cloven foot." Satan, however, may be regarded as a rather more decent devil than any of his deputies, for, according to the fable, when his presence was detected, he had the good manners to retreat, which they have not. To identify him as a power to be feared, especially by the young, whether he approach you in person or by proxy, was the design of the preceding letter; in this, I propose to offer some reasons for the exercise of a salutary fear—the fear of caution and distrust, with some suggestions for your safety.

1st. The first reason I offer for fearing the emissary, "the proxy" of Satan, is that you are not his match; he is master of his tactics, and you have not studied them at all. Every approach he makes towards you in reference to your church relations and your Christian life, is the result of deep, designing, Satanic intrigue, of which you have no suspicion, and for which you are, therefore, entirely unprepared. The weaving of the ingenious net-work of their plots concerning you is all done in the dark; even when completed they never manage that you shall not see their work nor even suspect its existence until you are in their power. Some little scene of innocent enjoyment, of which he pretends to have recently heard, is artfully introduced as the subject of conversation in your presence, dwelling with still more artful emphasis on the fact that many of your young church friends are to be present.

Of course, if you have any scruples as to participating in any of the exercises, those scruples will be respected, but you can at least meet us with perfect innocence. That is all you are permitted to know; of the secret consultations and deep designing plots, on purpose to ensnare you, you must know nothing until the net is woven around you. All they want is to get you among them; they are sufficiently drilled in the tactics of their master to know that from looking in the councils of the ungodly, to standing in the ways of sinners, and thence down to sitting in the seat of the scornful, the progress is natural, rapid, easy. No, you are not a match for their cunning, therefore fear them, shun them, as enemies with whom you are not able to contend.

2d. My second reason for advising you to fear them is, that, in all their plots and intrigues concerning you, as Christians, they mean you mischief. This is one of the strange unaccountable facts of life, but for the almost countless array of perpetually recurring facts, it might be regarded one of the incredible; but the facts are too patent, too numerous, and too perpetually recurring to be ignored. The people of the world do labor with almost unceasing pertinacity, to entice Christians into a conformity with the world, and their efforts are mainly directed against the young and unsuspecting, for the unmistakable purpose of lowering the standard of Christianity, robbing it of its spirituality and vitality, and to that extent obliterating the line between the church and the world.

When, in the history of all the past, did any worldly man seek, by means, purely worldly, to advance the cause of Christianity, much less succeed in doing it? As to his professions of regard for you, while seeking to engage you in worldly pleasures, trust him not; like Judas, he will betray you with a kiss. Your identity with the church makes her interest your interest, her honor your honor; these false friends—they are false friends—know this, and having failed in every attempt to overthrow the cause of Christ by open hostility, they are now trying to accomplish, by a treacherous process of friendship, what violence tried for ages in vain.

After the Philistines had exhausted all their powers of war to compass the defeat or capture of Samson, Delilah, by artifice, obtained an easy victory. How like the poor fallen hero—shorn of his locks, his strength gone, his eyes put out, himself the sport and derision of his enemies—is that professing Christian who comes down from his position in the church to be a companion with worldlying in their revelry. You are to fear him as the emissary of Satan—for fear for your safety, and, as you fear him, shun him.

3d. A third reason why you should fear him is, that his whole proceedings are stamped with the deepest and darkest dishonor. So dishonorable is the conduct of worldlying towards young Christians, that let any man make to one of them a proposition having in it half the elements of dishonor, and he would resent it as an insult too gross to pardon. Let us dissect and analyze his conduct for a little.

What, for example, shall be said of the unfair advantages he always manages to obtain over his intended victims? First, by false pretences, getting them where he hopes to have them in his power; then, selecting such as he knows are not his match for cunning, and having selected his victims and the ground for his attack, he always makes it in the absence of those on whom they might rely for defense. Is any part of this proceeding honorable? Many a better man has got himself into the penitentiary for less unscrupulous swindling. The advantages sought over the young and unsuspecting, and too often successfully sought, would in a common fist-fight, brand those who obtain it with disgrace.

Look at his conduct from another standpoint. There is not a man among them so ignorant as not to know both the nature and extent of the obligation involved in a profession of Christianity; they know that, in that profession, you made a solemn renunciation of certain practices, popularly known as worldly amusements; and they know that that act of renunciation had in it all the solemn sanctions of an oath; each man among them knows all this. With all this knowledge before him, the smooth-tongued deceiver will approach his intended victim, and by every conceivable form of false pretence, labor assiduously to have him or her openly violate that obligation. In plain English, he asks you, for his momentary amusement, to do that which has in

it all the elements of a moral injury, and that he knows to be such. Strip his chicanery of the ingenious sophistry with which he has wrapped it up, and that is just what it amounts to. Is that honorable? If it is dishonorable to designedly violate a well known obligation, how much darker and fouler the dishonor to entice, by flattery and deception, one who is unsuspecting of your designs, to a similar violation.

We will take another stand, from which the deep, dark, indelible disgrace of such proceedings is still more strikingly exhibited; it is the dishonorable use your deceiver intends to make, and always does make, of his success when he obtains it. His design is, so soon as you leave him, to boast of his easy triumph over you; and this he always does in terms not very complimentary to you, notwithstanding his fair professions. I wish you could hear some of them as I have heard them.

I will give you one case in point; I could give names and places, but will not. I will simply give facts and date.

During the Christmas holidays, including December, 1856, circumstances beyond my control made it necessary that I should spend a night at a place at which, by a previous arrangement unknown to me, there was to be given on the same night what had been given out as a little social party, nothing more. Soon after the company assembled, however, the dance was introduced, and the fact was soon elicited, that a dance had been the secret, though carefully concealed, design of those who inaugurated the party. A large number of the young lady guests were Baptists, known to be such, and whose presence had been secured, upon the assurance that the entertainment was to be simply a collection for social conversation. There was a man in the company, and he is still living and known to many readers of the Record, who made himself quite busy, I thought, in trying to induce those young ladies to participate in the dance, and in too many cases succeeded.

On the following morning, very early, I was on the road, and by 10 o'clock, at a point twelve miles distant, I found the same man, surrounded by a crowd of his boon companions, to whom he was making his best in high glee; "I got five young Baptist girls to dance last night without any trouble at all." He was boasting further: "We took care not to let them know there was to be any dancing—that's the way to catch them."

But what marked the case with darkest dishonor, was the disgusting obscene jests used by that man and his gross, licentious companions in connection with the names of those his dupes.

This case, young friends, is not an extreme case, nor is it an exception; it is the rule, and not the exception. Am I not justifiable in branding with dishonor and foul disgrace, the man who will take such an advantage of an unsuspecting girl for such a purpose?

My original plan was to close this letter with some suggestions to the young and unsuspecting, and especially the young sisters, for their protection against those who treacherously, and by false pretences, seek to compass their spiritual injury. I still adhere to my design, limiting myself to one suggestion, and that a different one from any I had at first intended; if it fail, I have no hope that anything I can write will do you any good.

In the position I take in closing this letter, I want it distinctly understood that I, individually and personally, assume the entire responsibility of it, and hold myself prepared to meet it in all its consequences. The man who will approach a young lady whom he knows to be a professor of the Christian religion, and ask her to engage in the dance, in a game of cards, or any other such frivolity, profess what he may, THAT MAN IS NOT A GENTLEMAN.

This I put in large capitals, over my own signature, and dare its contradiction and its consequences.

Now, young sisters, can you risk your spiritual honor and your spiritual safety with one who publicly advertises himself, Not a gentleman? The Lord preserve and save you for the dear Savior's sake. Amen. R. E. MELVIN.

The subject of the next will be, Forbidden Ground.

Our motives are never quite so good as we think, and never quite so bad as our enemies suppose. Our best is involved with evil, and our worst, let us hope, has some strands of good.

